

400 LAMBS, 60 @ \$2.50, \$2.75, \$3.00, \$3.25.
Swine, about all sold, and at a small advance.

A DREAM OF SUMMER.

BY J. G. WHITTIER.

Blind as the morning breeze of June
The southwest breeze play;
And through its leafy winter noon
Seems warm as summer day.
The snow-plumaged angel of the north,
Has dropped his icy spear;
Again the mossy earth looks forth,
Again the streams gush clear.
The fox his hill-side coil forsakes,
The muskrat leaves his nook,
The blue-bird in the meadow hawks,
Is singing with the cuckoo.
"Dear up, Oh mother Nature!" cry
Bird, breeze, and streamlet free,
"Our winter voices prophesy
Of summer days to thee!"
So in the winters of the soul,
By bitter blasts and drear,
O'ercome from memory's frozen pole,
Will sunny days appear.
Rejoicing Hope and Faith they show
The soul its living powers,
And low beneath the winter's snow
Lie gems of summer flowers.
The night is summer of the day,
The winter of the spring,
And ever upon old decay
The greenest mosses cling;
Behind the cloud the starlight looks,
Through showers the sunbeams fall;
For God, who loveth all his works,
Has left his Hope with all.

GENERAL CONFERENCE DOCUMENTS.

REPORT OF COMMITTEE ON EDUCATION.

The judgment of reason, attested by the history of society, declares that no community can continue to make healthy progress, and establish itself as an integral and important element in the moral world, unless it take to its aid, and incorporate with its life, sound and liberal education. If this be true in reference to society in general, how much more so in reference to religious society. A church in its infancy, owing to its more urgent, immediate wants, and the peculiar condition of the people under its care, may be constrained to postpone active attention to liberal education. So it was in the primitive church. But when it has collected a people which has itself become the parent of a great population born within the bosom of the church, she cannot fulfill her high mission unless she takes measures to prevent this population from being withdrawn from under her fostering care in the period of its youth. And this she must do by supplying it with the whole circle of sound, useful learning, imbued with scriptural and vital piety. A church that seeks to fulfill her mission by retaining and cherishing her own children, and by continually expanding and acting on society, must create a religious literature that shall be imbued, not only with the general elements of Christianity, but with her peculiar views and life. This literature must not be confined to the form of periodical issues, but must become a permanent element in her life and action. These remarks apply with peculiar propriety and force to the Methodist Episcopal Church. She has strongly marked doctrines and discipline which distinguish her from her sister churches. She finds herself in a new and vigorous world, the vast system of the oppressed nations of the old and worn-out world; a new world, in which as yet a mature religious literature has not been produced, suited to its peculiar genius and conditions; a world in which the principal churches are laudably striving to be felt in the department of education and religious literature. And this noble emulation among the churches is heightened by the astonishing fertility of the press striving night and day, by skillful combinations of machinery and the application of steam, to satisfy the craving demand of the country for books. Society in this new world is placed under new conditions; it is free to speak as well as to think; and thus mind is brought into keen conflict with mind; and from these rapid and powerful collisions will be evolved the conclusions which will enter permanently into the life of society. How important, then, when every doctrine and dogma are being submitted to the closest scrutiny, and when accepted, becomes spiritual food for the nation, that we, who believe that we hold and teach the true evangelical doctrine and practice, should be prepared not only to state and defend the same, but to present them to the youth of our people and land, in conjunction with liberal learning, and to clearly exhibit them to the judgment and apply them to the conscience of those to whom we are sent to preach. In the first case we shall retain and cherish our own people, and in the second bring others under the blessed influence of a pure Gospel.

In order to accomplish all this, our schools must comprehend the whole circle of learning, and be open to all. The wealth and intelligence of our people will require the most accomplished education. But if our schools were organized only for our own people, and afforded little more than instruction in our own peculiar views, they would contribute to make us a bigoted sect, instead of an enlightened and liberal church; and they would afford us but little aid in extending the kingdom of Christ in the earth. We must not forget the social character of our common Christianity, and we must seek to introduce it into the social life of the nation, and make it the ruling element therein.

Now must we omit to state distinctly, that the progress of society in matters of knowledge, and in skill in execution, imperiously demand a corresponding advance in the Christian ministry. It will be impossible for us worthily to fulfill our mission as a church, unless our ministry shall be in advance of the people in knowledge as well as in spirituality. We must first measure up to the standard prescribed by our Savior to his evangelists; we must be able to bring forth from our treasures things new and old.

There never was a period in the history of the church when this ability was more necessary. The very foundations of our holy Christianity, as well as its essential principles, are undergoing a severe scrutiny; the light, as well as the ambition and wickedness of the past, are brought to the investigation. The consciousness of what is true and present in the life of the church, must also be earnestly contended for and pressed into the glorious conflict. For by means of those keen collisions, and in the very midst of them, God will establish the kingdom of his Son, chiefly by the pure and powerful preaching of his holy word. How important, then, is it that every minister should be able rightly to divide the word of God, and give to each his portion in due season.

Your committee take great pleasure in saying, that they believe that these general views are presented, to a great extent, among our ministry and people, and that they are finding additional favor. The true and proper aspect of education is being clearly apprehended; that is, that it must be carried on in close and living union with religion, so that the elements, the evidences, and the history of Christianity may form a part of the earliest food of the youthful mind—that the interests of education and religion thus combined, enter into the regular work of the church and of the ministry. And so the General Conference has heretofore declared, by authorizing our Bishops to appoint our preachers to our colleges and seminaries of learning, and to continue them in such appointments as long as the interests of the church in

this department of her work require. And God has been pleased to affix his seal to this division of our work by the manifestations of his presence in all our principal Institutions; not only once or twice, but in some of them several times, and in some several years in succession. Indeed, a careful inquiry would probably lead to the conclusion, that in proportion to the number of students in our schools, as many instances of conversion to God have occurred, as in the congregations on our circuits and stations. From among these converted youth, as well as from the bosom of our societies, have come forth, and will come forth, young evangelists who, subjected to the thorough and well digested course of study, which our S-perintendents will give them in addition to their former studies; and pursuing this course in conjunction with practical exercise in the work of preaching the Gospel and taking care of souls, will become workmen indeed, who shall have no need to be ashamed. And from these Seminaries shall go forth, also, our daughters to adorn society, to diffuse the essence and the odor of piety in the more private and sacred walks of life; and thus to become the sympathetic and effectual planters of the seeds of eternal life in the youthful hearts of generations to come.

These general views your committee would earnestly commend to our ministry and the people, in their organized and individual capacity; and press them to extend a prompt and liberal support and patronage to the Colleges and Seminaries under their care. We would at the same time deprecate the hasty and inconsiderate multiplication of colleges; and most respectfully suggest, that it would be much better, fully to endow those we have, before we attempt to found others. Yet, your committee is of opinion, that each conference should have at least one capacious and well endowed academy for the youth within its borders, both male and female. And if the habits of the people object to the education of these together, then there should be one Seminary for males and one for females.

Your committee beg leave to present, for the encouragement of the church, an intimation of what has been accomplished in the department of education. We are aware that the exhibit is imperfect, yet it will be gratifying to see even what we can now state with certainty, by reciting the rank and list of the Institutions under our care.

COLLEGES.

Wesleyan University—Middleton, Conn.
Dickinson College—Carlisle, Pa.
Indiana Asbury University—Greencastle, Ia.
Allegheny College—Meadville, Pa.
Ohio Wesleyan University—Delaware, O.
Augusta College, Augusta, Ky.
McKendree College—Lebanon, Ill.
Iowa City College—Iowa.

SEMINARIES.

Amenia Seminary—Amenia, N. Y.
Asbury Seminary—Chagrin Falls, Ohio.
Baldwin Seminary—Bordentown, N. J.
Baldwin Institute—Middletown, Conn.
Fort Wayne Female College—Fort Wayne, Ind.
Genesee Wesleyan Seminary, Lima, N. Y.
Gouverneur Wesleyan Seminary—Gouverneur, N. Y.
Georgetown Seminary—Illinois Conf.
Hempstead Seminary—Hempstead, L. I.
Juliet Academy—Albion, Pa.
Maine Wesleyan Seminary—Kent's Hill, Me.
Newbury Seminary—Newbury, Vt.
New Hampshire Conference Seminary—Northfield, N. H.
Northwestern Virginia Academy—Clarksburg, Va.
Ohio Conference High School—Springfield, Ohio.
Oneida Conference Seminary—Cazenovia, N. Y.
Pennington Male Seminary—Pennington, N. J.
Pennington Female Seminary—Pennington, N. J.
Preparatory School—Middletown, Conn.
Providence Conference Seminary—East Greenwich, R. I.
Rock River Seminary—Mount Morris, Ill.
Troy Conference Academy—West Poughkeepsie, Vt.
Wesleyan Academy—Wilbraham, Mass.
Wesleyan Female College Institute—Wilbraham, Mass.
Wesleyan Seminary—Albion, Mich.
Wyoming Seminary—Kingston, Pa.
Wesleyan Female College—Cincinnati, O.
Wesleyan Female Institute—Staunton, Va.
Worthington Female Seminary—Worthington, Ohio.

Dickinson College Seminary—Williamsport, Pa.
Your committee would fain hope that the first resolution reported herewith, will lay the foundation of a complete return at the next General Conference, if it is the pleasure of the Conference to adopt it. In conclusion, we beg leave to submit it together with a second resolution:

Resolved, That the proper authorities in each of our Universities, Colleges and Academies be respectfully requested to furnish in writing to the next General Conference, definite answers to the following questions:

1. The date of the Institution.
2. The number and names of the departments of instruction.
3. The number of permanent teachers.
4. The number of volumes in the libraries.
5. The extent and value of the apparatus and museum.
6. The present number of students, and the average number annually for the last four years.
7. How many of them were members of evangelical churches, and how many became such during their residence in the institution.
8. The amount and character of the property and funds of the institution.
9. The annual income and expenditure.
10. The financial plan for permanently endowing the institution, or for meeting its current expenses.

11. Its relation to the Methodist E. Church.
Resolved, That we respectfully but earnestly ask the attention of each Annual Conference to the propriety and necessity of presenting the claims of the literary institutions under its care, at least once a year, at a stated time fixed by the Conference, to each congregation, and of taking up a public collection in each congregation for the current support of said institutions. All which is respectfully submitted.

J. P. DUBBIN, Chairman.

REPORT ON EPISCOPACY.

The committee on Episcopacy, to whom was referred so much of the memorial from adhering members of the Ebenezer charge, St. Louis, as referred to a certain letter said to have been written by Bishop Morris, to a preacher in charge of the Centenary church, St. Louis, have had the same under consideration, together with other matters connected therewith, and have been presented with a letter from said preacher in charge, dated Pittsburg, May 11, 1848, certifying that no such letter was received by him, wherefore.

Resolved, That there is no cause of complaint against the administration of Bishop Morris in that matter.

The committee have carefully inquired into the administration and moral conduct of all the Bishops for the four past years, and would recommend to the Conference the adoption of the following resolution:

Resolved, That the administration of the Bishops is hereby approved, and that their character pass.

GENERALITY OF JOHN QUINCY ADAMS.

It was a felicity of John Quincy Adams' life, that he sprung from a long line of pious and distinguished ancestors. This circumstance he was in the habit of gratefully recognizing.

This fondness for genealogical researches, was a striking characteristic of his father, particularly towards the close of life.

I distinctly remember a conversation with him on the subject, at his house in Quincy, in which he lamented that he had not earlier cultivated a taste for tracing genealogies, which, he said, was growing upon him as he advanced in life; for, added he, I have lost many precious opportunities for accumulating genealogical facts by the departure of so many who could have furnished them. He then said, with an emphasis which I can never forget, "I hold the person who is not fond of tracing a line of virtuous ancestry to be both a natural, and an unnatural fool."

The first, in the male line, who came to this country, was Henry Adams, who settled at Braintree, near Quincy, one of the original pioneers. He had a son Joseph, whose son Joseph was father of Deacon John Adams, father of the first President Adams. So that John Quincy Adams was great, great grandson of the founder of the family in this country.

The first four were industrious farmers, members in full communion with the church to which they belonged. The father of President John Adams, was for many years deacon of the church in his native village.

The mother of the first President Adams was Susanna, daughter of Brookline. In repeated instances he has mentioned her with the same affection and respect, with which John Quincy Adams always spoke of his mother. There can be no doubt, that in both cases, the sons owed much to maternal instruction and influence for what they became in subsequent life. Oh what importance do such considerations annex to the efforts of a good mother in training the rising generation!

Every one, who has read Mrs. Adams' letters, (and who has not read them?) cannot fail to have perceived, how admirably she was fitted to train up such a son. In an interview which I had with the elder Adams towards the close of his life, in company with others, our inquiries principally related to the education of his son, John Quincy Adams. On this, his favorite subject, he descended into particulars, and gave a minute account of the various literary institutions in which he had placed him in Europe and America, from his early youth, to his admission into Harvard University. Never can I forget the emphatic terms, with which he closed his remarks, by adding, "but after all, it must be conceded that the mother had a mother." Who, that was ever acquainted with this highly gifted woman, or read the productions of her mind, but must be struck with the propriety of this tribute to her memory.

The mother of John Quincy Adams, was Abigail, daughter of Rev. William Smith, of Weymouth. Her mother was daughter of Col. John Quincy, who lived and died in that part of Quincy called Mount Wollaston.

At one of my last interviews with him, Mr. Adams gave me the following account. He was born on Saturday, July 11th, 1767, so that his mother, in allusion to an old child of those times, used playfully to say to him, "John, you will have to work for your living."

On the next day, he was baptized in the church by the Rev. Anthony Wipz, and by the solicitation of his grandmother, wife of Rev. William Smith, he was named John Quincy, after her father, the great grandfather of the child.

On Monday, July 13th, this Col. John Quincy, whose name he bore, expired.

In my last visit to him, but one, my curiosity led me to propose the following questions: how was it, Mr. Adams, that your mother, the daughter of a plain country clergyman, when the means of education, especially in our villages, were so exceedingly limited, became so accomplished a scholar? He at once replied, that she was principally indebted for her early training to judge Richard Cranch, a native of Devonshire, England, who, on becoming engaged to her elder sister Mary, kindly superintended the education of the three sisters.—Dr. Pierce, of Brookline.

The first was *Old Hundred*, the same that will be sung in the Millennium. There was no confusion, no discord. No one was out of time or out of tune. The harmony was perfect; while each with the spirit and the understanding, and with the greatest power and might, was singing in his own tongue wherein he was born, or with which he is now familiar, "the high praises of our God." The effect was overpowering. It was "the voice of a great multitude," redeemed out of many nations, kindreds and tongues; and it rose on high like "the murmur of many waters."

But what was crowded with communicants, and our hearts were filled with emotions too big for utterance.

AN HONEST BOY.

That "honesty is the best policy," was illustrated, some years since, under the following circumstances, detailed by the Rochester Democrat. A lad was proceeding to an uncle's, to petition him for aid for his sick sister and her children, when he found a wallet containing fifty dollars. The aid was refused, and the distressed family were pinched for want. The boy revealed the fortune to his mother, but expressed a doubt about using any portion of the money. His mother confirmed the good resolution—the pocket-book was advertised, and the owner found. Being a man of wealth, upon learning the history of the family, he presented the fifty dollars to his sick mother, and took the boy into his service, and he became one of the most successful merchants in Ohio. Honesty always brings its reward—to the mind, if not to the pocket.

REV. WILLIAM SMITH.

The Rev. William Smith, of Weymouth, entertaining notions somewhat singular, of subjects becoming the pulpit, was in the habit of preaching occasional sermons on the Lord's day after the marriage of his children.

When Mary, his eldest daughter was married to Richard Cranch, a match which he highly approved, his text was, "Mary hath chosen that good part, which cannot be taken from her."

With a marriage of Abigail to John Adams, he was not so much pleased, as he imbibed some of the prejudices of the times against country lawyers. Ah! little did he then anticipate

the future eminence, which awaited this son-in-law! His text, at this marriage, was, "John came neither eating nor drinking, and they said he hath a devil."

The third daughter, Elizabeth, was married to the Rev. John Shaw, of Haverhill. This was a connection which the father greatly approved, which led him to preach from the following text: "There was a man sent from God, whose name was John."

JESUITS EXPELLED FROM ROME.

The Presbyterian says: Among the signs of the times, it is not the least momentous, that the Pope, after all his wheedling and coaxing, has been compelled to listen to the demands of the people for the expulsion of the Jesuits from the capital of the Roman Catholic Church. It was in that city they were most strongly entrenched; they had acquired high office and great wealth, but now their offices are to be vacated, their wealth confiscated, while, as exiles, they are to take up their line of march. This is no doubt, a great grief to his Holiness, but having, for wily purposes, declared himself to be a reformer, his subjects have taken him at his word, and are determined to make him one. England is fearful that this flight of locusts will settle on her soil. We have reason to fear that our own favored country will participate in the dreadful visitation, and be made a harbor for men, who from their dangerous principles have been ejected from the old world. No doubt, many will say, they can do no harm here. We are of a different opinion. They will work mischief wherever they are.

THE SKULL OF ST. ANDREW STOLEN!

Some eccentric robber carried off out of St. Peter's (where it was kept under three strong locks) the skull of St. Andrew, the Apostle, and the greatest excitement has since prevailed. A reward of \$500 was offered in the *Gazette* by the Dean and Chapter of the Basilica, and it was found some days back in a sack of corn down at the lower quay (Ripa grande) ready for sailing in a small schooner. The schooner was impounded and the imprisoned, but the real vagabond had not yet been got at. Several of the church attendants must have been cognizant of the abstraction; but the sailors and captain knew no more about the skull being in one of their corn bales than did Benjamin about the Egyptian silver cup, which he carried off in utter ignorance 3,000 years ago.

THE PIETY THE WORLD HATES.—It is not true that the world hates piety. The modest and unobtrusive piety which fills the heart with all human charities, and makes a man gentle to others and severe to himself, is an object of universal love and veneration. But mankind hath the lust of power, when it is veiled under the garb of piety; they hate canting and hypocrisy; they hate advertisers and quacks in piety; they do not choose to be insulted; they love to tear folly and impudence from the altar, which should only be a sanctuary for the wretched and the good.—Sidney Smith.

Our preaching ought to be above the rate of moral philosophers. Our divine orator should fetch, not only his speculations and notions, but his materials for practice, from the evangelical writings; this he must do, or else he is no minister of the New Testament.—Dr. J. Edwards.

BIOGRAPHICAL.

GEORGE, son of Oliver and Hannah Hill, of Charlestown, N. H., died May 11th, of consumption, aged 22 years. Mr. George became interested in religion some five years since, during a season of revival, but owing to some indiscretions he witnessed among those who were professedly interested, he left the meetings, determined to live well, "do right," and so find acceptance with God at last. From this time he sought "to be justified by the deeds of the law," and hence lived destitute of grace, till disease had brought him near the grave. Here he saw his error, gave God his heart, and entered into covenant favor with him by receiving baptism and the Lord's Supper. His last days were full of joy and bright prospect to himself, of interest and instruction to all who saw him. He was serene, encouraged saints, comforted his friends, and calmly made arrangements to leave the world, and "go home."

When all seemed done, having kissed his parents, brother and sister, and bid each farewell, he passed away without a struggle or a groan. Beloved while living, he is sorrowed for in death, but in blessed hope.

S. EASTMAN.
North Charlestown, May 22d.

Sister ARMIDA MARIA TINKHAM died in Monmouth, Jan. 16th, aged 27. She had formed a large circle of friends, by whom her memory will be long cherished, and her early death deeply regretted. Her superior talents, improved by careful culture, and hallowed by the influence of grace, combined with a disposition of unusual sweetness, endeared her to those who knew her best. Her crowning excellence was her piety—she had served God for about twenty years with unvarying and uniform zeal. When just ready to live she died—died with the freshness of youth upon her. Her last moments were peaceful and triumphant; she longed to depart, and rejoiced in view of death. Her willing soul released from its clay tenement, soared to the bosom of that Redeemer she had loved and honored on earth, and her body was consigned to the grave in the full assurance that it will rise on the morning of the resurrection clothed in eternal youth.

BENJAMIN FOSTER.
Monmouth, May 26.

Died in Gorham, Me., March 15, Mr. EDWARD LIBBY, a revolutionary soldier, aged 87 years. His integrity, kindness and peaceful disposition made him a worthy citizen, and highly esteemed by all who knew him. He embraced religion about 35 years since, and has taken a deep interest in the prosperity of the church, especially the M. E. Church, of which he was a member. His last sickness was borne with Christian patience, and with a good hope through grace, he closed his earthly pilgrimage in peace, leaving the companion of his youth, and a large family of children to mourn the loss of an affectionate husband and kind father.

S. S. CUMMINGS.
North Gorham, Me., June 2d.

OLIVE BARNES died in Cornish, Me., May 7th, aged 29 years. She experienced salvation several years since, and maintained in the estimation of her friends a consistent Christian character to the close of life. Her acquaintance with her own heart appeared to be unusually thorough; and, as she dwelt upon its corruption, and the sins springing therefrom, she sometimes lost sight of the cross. Her sickness was long protracted, and in the earlier stages of it, her mind, from the cause above named, was overshadowed with gloom; but during the last few weeks of her life, she was favored with calm sunshine, and gratefully expressed her unshaken confidence in the Redeemer. P. J. JAMES.
Cornish, Me., May 19.

Mrs. OLIVER J., wife of Mr. Nath'l Morrill, died in Hermon, Me., April 21st, of the consumption, in the 27th year of her age. Sister Morrill joined the M. E. Church some eight years ago. She died as she lived—in Christ. During her last hours her soul was greatly elevated—she shouted the high praises of God, and finally fell asleep in Jesus. "Let me die the death of the righteous, and let my last end be like his." E. H. WHITNEY.
Carmel, Me., May 22.

Mrs. BETHINA LANE, wife of Bro. Zebina Lane, departed this life, in Hermon, Me., May 15. Sister Lane had been a worthy member of the M. E. Church for many years. A few days before her death, the writer visited her, and found her truly "panting after God." During her last hours she obtained the blessing, which we arose from our knees, she was found sweetly whispering "Glory to God." In this state she died, leaving a beloved husband and eight children to mourn her loss. E. H. WHITNEY.

Died in Ashburnham, Mass., 2d inst., of consumption, DEBORAH, wife of Wm. Barrell, in the 71st year of her age. She was born in Scituate, in this State. In 1814 she was converted to God. She immediately connected herself with the M. E. Church, and continued a worthy member of the same until her father called her home. Few have been called to suffer more than sister B. For twenty-four years she was lame, so that it was with difficulty she could walk. For eight years she was deprived of hearing. Although her afflictions were very grievous, yet we trust they weaned her from earth—and when the summons came, she was ripe for glory. P. WOOD.

Mrs. SARAH C. JOHNSON died in this city, May 4, aged 29. She had been a member of the church for several years, and adorned her profession by an exemplary life. For several months before her death she was a great sufferer; but she bore her sufferings with patience and resignation. She died in peace, and is now at rest. Her husband and relatives mourn the loss of a worthy friend. DANIEL FILLMORE.
New Bedford, 4th St., June 3.

ADVERTISEMENTS.

A SELECT AND HONEST INTELLIGENCE OFFICE. MR. CHAPMAN respectfully recommends to the notice of Boston and vicinity, and all others who may be concerned, that he has opened an office at 233 Washington St., to receive, to transcribe, to copy, to correct, to publish, to procure business.

The numerous abuses said to be practiced by some who keep intelligence offices in this city, shall not be tolerated in his; he will treat all who may engage his services with respect, candor and discretion.

Those who apply to him for situations are, in most cases, required to produce Testimonials of their character, and to furnish recommendations for the offices they propose to fill. Persons dismissed from their places through the influence of the duties they perform, will not be appointed to others from this office.

Men's names Registered, including Mr. C.'s services for a month, to be used in any way, and for any purpose, without his consent, in that period, if required to do so, will be paid for. \$1.00 per month, or \$10.00 per year, in advance.

Women's names Registered, including Mr. C.'s services for a month, to be used in any way, and for any purpose, without his consent, in that period, if required to do so, will be paid for. \$1.00 per month, or \$10.00 per year, in advance.

Family & Domestic Servants Registered, including Mr. C.'s services for a month, to be used in any way, and for any purpose, without his consent, in that period, if required to do so, will be paid for. \$1.00 per month, or \$10.00 per year, in advance.

The support of Ladies and Gentlemen is earnestly solicited. Boston, June 7, 1848.

THE ORIGINAL STORE. THE BOSTON CHINA TEA COMPANY, No. 198 Washington St., Boston, have been established six years; they deal only in Tea and Coffee, keep every variety of Black and Green Tea imported into this country, and deal for Cash only.

The success which has attended their efforts during this time, is without a parallel. They now offer for the inspection of Dealers and Retailers, a large and well assorted stock of the principal varieties of TEA, and of the most superior quality, at the lowest prices.

Wholesale and Retail Dealers, and all others, are invited to call on them at their store, No. 198 Washington St., Boston, at all times.

Wholesale and Retail Dealers, and all others, are invited to call on them at their store, No. 198 Washington St., Boston, at all times.

Wholesale and Retail Dealers, and all others, are invited to call on them at their store, No. 198 Washington St., Boston, at all times.

Wholesale and Retail Dealers, and all others, are invited to call on them at their store, No. 198 Washington St., Boston, at all times.

Wholesale and Retail Dealers, and all others, are invited to call on them at their store, No. 198 Washington St., Boston, at all times.

Wholesale and Retail Dealers, and all others, are invited to call on them at their store, No. 198 Washington St., Boston, at all times.

Wholesale and Retail Dealers, and all others, are invited to call on them at their store, No. 198 Washington St., Boston, at all times.

Wholesale and Retail Dealers, and all others, are invited to call on them at their store, No. 198 Washington St., Boston, at all times.

Wholesale and Retail Dealers, and all others, are invited to call on them at their store, No. 198 Washington St., Boston, at all times.

Wholesale and Retail Dealers, and all others, are invited to call on them at their store, No. 198 Washington St., Boston, at all times.

Wholesale and Retail Dealers, and all others, are invited to call on them at their store, No. 198 Washington St., Boston, at all times.

Wholesale and Retail Dealers, and all others, are invited to call on them at their store, No. 198 Washington St., Boston, at all times.

Wholesale and Retail Dealers, and all others, are invited to call on them at their store, No. 198 Washington St., Boston, at all times.

Wholesale and Retail Dealers, and all others, are invited to call on them at their store, No. 198 Washington St., Boston, at all times.

Wholesale and Retail Dealers, and all others, are invited to call on them at their store, No. 198 Washington St., Boston, at all times.

Wholesale and Retail Dealers, and all others, are invited to call on them at their store, No. 198 Washington St., Boston, at all times.

Wholesale and Retail Dealers, and all others, are invited to call on them at their store, No. 198 Washington St., Boston, at all times.

Wholesale and Retail Dealers, and all others, are invited to call on them at their store, No. 198 Washington St., Boston, at all times.

Wholesale and Retail Dealers, and all others, are invited to call on them at their store, No. 198 Washington St., Boston, at all times.

Wholesale and Retail Dealers, and all others, are invited to call on them at their store, No. 198 Washington St., Boston, at all times.

Wholesale and Retail Dealers, and all others, are invited to call on them at their store, No. 198 Washington St., Boston, at all times.

Wholesale and Retail Dealers, and all others, are invited to call on them at their store, No. 198 Washington St., Boston, at all times.

Wholesale and Retail Dealers, and all others, are invited to call on them at their store, No. 198 Washington St., Boston, at all times.

Wholesale and Retail Dealers, and all others, are invited to call on them at their store, No. 198 Washington St., Boston, at all times.

Wholesale and Retail Dealers, and all others, are invited to call on them at their store, No. 198 Washington St., Boston, at all times.

Wholesale and Retail Dealers, and all others, are invited to call on them at their store, No. 198 Washington St., Boston, at all times.

Wholesale and Retail Dealers, and all others, are invited to call on them at their store, No. 198 Washington St., Boston, at all times.

Wholesale and Retail Dealers, and all others, are invited to call on them at their store, No. 198 Washington St., Boston, at all times.

Wholesale and Retail Dealers, and all others, are invited to call on them at their store, No. 198 Washington St., Boston, at all times.

ADVERTISEMENTS.

WILL BE PUBLISHED IMMEDIATELY, THE "AMERICAN VOCALIST," a collection of Sacred Music, compiled by Rev. D. H. Mansfield, of the Maine Conference.

It will consist of three parts, two of which are designed for the Youth, and one for the Church.

One Part, designed especially for social worship, conference, class, and prayer meetings, will contain, arranged in full harmony, all that is valuable of the music of the Vestry ever published in this country, whether old or new, consisting, in part, of the most admired Scottish and Irish melodies, arranged expressly for this work, and accompanied by appropriate and beautiful vocal music, new type in this country, of which, perhaps, the "air" alone is now treasured in the memory of a few gray-headed disciples of Jesus.

Another Part, intended also for the Vestry, will contain the Revised and doctored music, arranged in full harmony, consisting of a variety of the most admired Scottish and Irish melodies, arranged expressly for this work, and accompanied by appropriate and beautiful vocal music, new type in this country, of which, perhaps, the "air" alone is now treasured in the memory of a few gray-headed disciples of Jesus.

The remaining Volume will contain Two Hundred and Fifty of the most substantial